

ALLS
EXHIBITED
IN
PARLIAMENT.

AGAINST
Master I O H N S Q V I R E, Viccar of
Saint Leonard Shoreditch, August
7th. 1641.



Printed in the yeare, 1641.



ARTICLES

Exhibited in PARLIAMENT

against Mr. *John Squire*, Viccar of

St. Leonard Shoreditch, August the

7th. 1641.

I.

That this *Squire* did arrogantly introduce many Popish Ceremonies into their Parish Church, Tyrannically insulting over the consciences, and liberties of the Parishioners, Commanding them to subscribe thereunto without any interdiction.

2.

That he affirmed publikely in the Pulpit, that the Papists were the Kings best subjects in three regards.

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I. In

1. In regard of their liberality, who were alwayes ready to extend their charity, and did present themselves with their purses in their hands alwayes before his Majestie.

2. In regard of their loyalty, who did not onely seeme hospitable in their purses, but were alwayes in their owne persons ready to doe his Majestie service.

3. In regard of their patience: who (notwithstanding the many affronts, and persecutions offered them by *English men*) have patiently submitted to their cruelty, and buried all in oblivion: wherefore upon the consideration of these three regards he was confident (as hee related) that they were the Kings best subjects.

3. That he called all those Schismatickes, Who would not bow at the name of *Iesus*; but being afterwards privately examined upon that point, he could not lawfully

(3)

fully call those Schismaticks which did not, unlesse those Idolaters which did.

4.

That he vvrites himselfe commonly *Priest*, and approves of it to be an honourable name, and dispiseth the nomination of Minister, or Pastor, &c. although wee have had sufficient testimony that this name was abrogated after *Christs* comming, and more decent names given them in the holy Gospell.

5.

That our King was like unto the wounded man that fell among theeves (the *Scots* by his imaginary supposition) robbing his Majestie of his Castles, Holds, and withall the hearts of his subjects : and that the formall Confessors was like unto the *Levite*, that passed by ; the Protestant like unto the *Priest* ; but the *Papists* like unto the good *Samaritan*, who lifted up his Majestie from those wicked Enemies to our Nation, and by their Hospitable benignitie were very indulgent to his *Majestie*.

6.

That it was a sinne of damnation for any man to heare voluntarily any other *Minister* than his owne, onely three Causes excepted.

1. Either going to the Christning of a chid.
2. Or to an Offering.
3. Or

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(4)

3. Or unlesse invited forth to Dinner.

Although *St. Chrysostome*, *St. Augustine* *St. Hierome*, and all the Fathers, in next Antiquity to Apostolicall men, doe with one assent affirme that the Church in the Gospell is taken Catholickely, and is universall.

7.

That any man, which passed Excommunication from the *Priest* publikely in the Church, unlesse reconciled before his death, went directly to hell in his judgement, although we have sufficient prohibitions in the Gospell, that no man (much lesse a Minister) should judge any man before the time.

8.

That it was lawfull for any man to play and take any recreation on the Sabbath Day, if so be it were not service time.

9.

That he did alter the ancient Structure of the said Parish Church, and withall did insolently induce many Pictures therein, against the will, intent, and subscription of any of the people, and such Images, as he pleased without prohibition.

10.

That he allowed the Pictures of the *Virgin Mary*

... Christ, and his 12. Apostles at his last Supper in Glasse : and the *Parishioners* desired rather that in their stead a Crucifixe might be erected, but he would not condescend thereunto.

11. That he was perswaded those had not safe consciences, who would not bow with all humility, and great reverence to the *Communion-Table*, both at their entrance into the Church, and at their departure thereout.

12. That he would not Administer the holy Sacrament to those which would not come up unto the *Kayles*, and bow thereunto with humble adoration ; whereupon most of the *Parishioners* for conscience sake have (not presuming to submit to this Ceremony) omitted the receiving of the said Sacrament.

13. That he did oftentimes exasperate, and foment strife and enmity betwixt neighbour and neighbour ; and those who would not subscribe to his Ceremoniall Innovations, hee was their perfect enemies, untill many of them have beene compelled to leave that *Parish*, to the great detriment of their trades.

14. That he affirmed publikely in his *Pulpit*, that it was a damnable sin for any man to deprave or speake against any of those *Canons* which

Which were published by superior authority.

15. That if the King should demand either the lands, houses, possessions, and whole Estate, nay, the very life it selfe of any subject, without any offence by him committed, unless hee did voluntarily attribute, and surrender it unto him, that he committed a most abominable sinne of damnation.

16. That he have brought many of his *Parisbioners* into the Court, and thereby great troubles have beene incident to many, and to some excommunication, onely because they would not subscribe to these Ceremonies, and withall, ~~that~~ he have caused great sedition, and discord in the said *Parisb*.

17. That in all these *Popish* Observations, and Ecclesiasticall Ceremonies, he have been no lesse offensive than *Canterbury* himself, in some respect, a man prompted for exalting that *Roman* Religion. And to incurre the favour of many Bishops, he have beene extreame diligent to execute all their *Canons*, and Ceremonies to the full extent.

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